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CONTRIBUTING EDITORS:—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Poughkeepsie, N. Y.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

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Our Group System

One of our western churches gives us an object lesson

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The Unitarian Advance

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THE YEAR 1916 is a leap year—which simply means that the calendar has some catching up to do to make good the accumulating temporal delinquencies of the three preceding years, and must throw in an extra twenty-four hours of precious time to bring the reckoning square. Why not seize for ourselves a little parable here, reshaping it and expanding it to meet our humor? Is there not some "leaping" that we may all do in our churches and our homes, this year, to "catch up" on past accumulated delinquencies? Or looking beyond that meagre motive, why not grasp the suggestion of making the ratio of this year's content of "time to the good" outrun the ratio of the average years of past commonplace and crowd a full round period of clear gain into it? Here's for a year of "leaping ahead" in unwonted increment of ambition, zest, determination and courage! Here's for a year of augmented hopefulness and augmented seriousness of consecration! Here's for a year of exceptional crowding of time's full opportunity of accomplishment! The discrepancies of past times' failure have accumulated upon us, sure enough; we have real catching up to do. But in our "leaping" zeal we are not thinking simply of an old account to be balanced; we would force a new momentum of accelerating achievement, which shall establish new standards of "pace" for the years that are to come!

* * *

WHAT constitutes "hysteria"? We are not consulting the doctors of medicine now, but the wise ones of psychological ethics. For this word, "hysteria," is being worked very hard in the vocabulary of denunciation, these days—in two opposing camps. The pacifists are disgusted with the "hysteria" of those who are urging for an augmented national defense; while the militarists as hotly scold about the sentimental "hysteria" of those opposing "preparedness." Is "hysteria" simply the enthusiasm of the man whose ardor runs counter to one's own? From the viewpoint of detachment, we suspect that the real thing, "hysteria," when urged in moral issues, consists of excitement that has more nerves than reason about it; and in the camps of extremists of every sort we are likely to find its manifestation. This unreasoned panic of fear that straightway America is to be overswept by foreign hordes from Germany or Japan if we don't watch out, and therefore every able-bodied citizen had better be put to drilling and heavy tax-paying; and the equally unreasoned panic of fear lest if we increase our armaments a single battleship or regiment, immediately the jingoes will run away with us, and we as a nation will be springing red-fanged at every other nation's neck on the smallest provocation—both of these excitements approximate "hysteria," according to our notion. The one is as ridiculous—and as shameful as the other.

* * *

WHY be so panic-stricken about the quality of American manhood? Why should Unitarian preachers and leaders in particular be so despairful as to the basic factors of human nature? Democracy, after all, despite its inevitable perils has shown up pretty decently in its capacity to keep its head, certainly so far as a century and a half of American experimentation is to be contrasted with the experiences of less democratic nations during the same time. Every boy that owns a pistol does not for that reason shoot his playmates; every athlete that has developed an exceptional physical strength does not for that reason prove the more quarrelsome neighbor or hot-headed bully. The boys brought up in New England high schools where they have military training by no means prove the more noisy lawbreakers or the more ferocious dare-devils in their later college careers. Why not have a little more confidence in American common sense? Let's not be scared into any fool-headed splurge of military extravagance because of the folly that rages in Europe. But by the same token let's not be frightened out of sober estimates of the actual needs

and prudences for the same reason. Abolish "hysteria" from both camps and take more pains in "thinking straight" along sober lines of rational intelligence; that certainly will vouchsafe a wholesome economy in virulent vocabulary, and a saner condition of national nerves.

* * *

WHY SHOULD the excess of democracy be so often used to defeat the practical ends of democracy? We have in Congress two chambers—one representing the people directly, and the other representing the quasi-sovereign states and so their people—a clumsy survival of an ancient dread of the raw fact of democracy. And yet it is in the upper house that an issue "for democracy" is imminent—the rights of unrestricted debate. The people's voice must not be stifled; the system of shutting off discussion by "cloture" must not be endured; laws shall be enacted only after full deliberation; the iron will of the majority shall not outrage the solemn rights of the minority. This sounds all very nice; but, of course, the issue really involved is not deliberative discussion at all, but the right of a minority to thwart the will of a majority through the devious methods of the "filibuster." It may be claimed, no doubt, that more than once a bad bill has been defeated by this method; which means no more than that sometimes majorities are wrong, and that democracy is hedged in by no mystery of infallibility. The theory of democracy is not that majorities shall rule only when they are right—according to each and every citizen's conception of what is right. We fervently wish that majorities might always be right; and we urge for a reasonable delay of deliberation at every juncture, till all sides have been heard and answered, in behalf of all concerned, before any legislative action be closed. But there is nobody effectually competent in a democracy to decide whether a majority is right or wrong, save that majority, although under certain circumstances the President, who is the representative of the whole people, is entrusted with a limited veto power. The theory of the "filibuster" is that any two or three individuals in the Senate, however wrong-headed, oblique-motived or temperamentally partisan, can usurp the President's veto prerogative and even exceed it, to hold up the will of any majority—so long as their own wind power lasts. This is democracy run mad; and the reason why this stupid perversion of democracy has been tolerated so long is because certain very dignified and influential advocates of the "trustee" theory of government hang on to their theory that minorities ought to rule. There is sinister significance in the quarter from which this opposition to the modification of the Senate rules chiefly comes.

* * *

THE DELECTABLE "Isles of shoals" have won a warm place in the hearts of a multitude of Unitarian people. For a decade and a half or more, our Summer Meetings there have been a source of most wholesome recreation and inspiration. The "Isles of Shoals spirit" has been a subtle leaven of sweetness and light to our whole liberal body, we believe, and it is a blessed contagion of good health that should grow from more to more. It is good, therefore, that the enterprise now on to insure the perpetuity of these meetings though the purchase of Star Island is meeting with so much success. And a peculiarly delightful factor in this enterprise is the co-operative interest of Congregationalists and Unitarians. The ownership of Star Island will rest not with one fellowship alone, but with a holding board representing both denominations. This does not mean that we have joint Summer Meetings together; we have not come to that yet, and we urge no haste to that consummation. We each take our turn, each summer, with our periods of meeting so near together that one cannot help believing that a certain "continuum" of congenial spirit binds the two groups together to a certain measure, despite the fact that we do not assemble at the same time. More and more the Summer Meetings spirit ought to grow amongst us—and especially the Sunday School Institute part therein. No better place in New England could be found than the unique seclusion of the Isles of Shoals, and we trust that there will be no failure in raising the fund necessary for securing ownership.

* * *

OUR doughty friend, John Haynes Holmes, renews in a recent issue of

Unity his genial habit of running amuck of the serenities of Unitarian optimism after a manner all his own. He is sure that there is something ailing us as to our ministerial supply, and he makes no bones of exposing our uncanny nakedness in this regard with ruthless candor. In the last four years, he shows us, we have gained in ministerial recruits eighty-two men from our own divinity schools, and 163 from other denominations—totalling 245. In the same period we have lost 117 by death and 165 by withdrawal—totalling 282. The stressed contrasts are that we have lost more than we have gained; that more than twice as many recruits come to us from other denominations as come to us from our own schools or our own homes; and that we lose considerable more by withdrawal than we do by death. Surely this is a condition that is not all for smiles, and Mr. Holmes is right in insisting that it should not be passed over unheeded. The problem of our ministerial supply is the most vital problem connected with our cause. It has a certain barometric significance; but, more than that, it is the predominating factor in all our missionary efficiency—indeed in all our valid grounds for keeping alive as a distinct religious fellowship.

* * *

THERE are, to be sure, certain rational discounts to be made on over-precipitate pessimism due to Mr. Holmes' ministerial statistics. The one irreducible discouragement is that all the figures on the recruit side are so meagre. We ought to be recruiting more men from the schools, and also a good many more men from other denominations, each year. Our denominational output is all too insignificant, from every point of view. This is first of all and fundamentally a missionary failure, which we will no further discuss at this time than to hint that the inexorable law of demand and supply enters here. At present—let us be honest—we haven't enough "preaching jobs" to afford a living to many more men than now enter our ranks, and the missionary opportunities in new fields are not sufficiently alluring, under present conditions, to tempt men into valorous adventuring. The cure for that part of the malady that ails us is more missionary passion—none other—and the laity no less than our present ministry are here involved. Passing this point by, we must in all fairness realize that the 165 withdrawals from our ministry are not mostly due to change of faith, or even change of mind as to the validity of the Unitarian ministry. A predominating proportion of these withdrawals are due simply to the unescapable circumstance of nonsuccess. Doubtless the professions of law, medicine, journalism, the arts and the drama, lose more from withdrawals than from death, each year, in corresponding ratio. A considerable proportion of the men entering our ministry simply fail to make good, and our present fellowship rules and regulations facilitate the discovery of that fact and wisely encourage such men to seek their places in the world's work elsewhere. Neither Mr. Holmes nor any other sane person wants men to stay in our ministry who are not fitted for it; and a candid investigation of facts will reveal that the problem of "withdrawals" centres right here, although the other factor of limited demand lamentably enters, also.

* * *

THERE should be no discouragement in the fact that more men enter our ministry from other denominations than from our own homes. A meagrely small proportion of Christian homes in this country are Unitarian homes; a very small proportion of the thoughtful young men who start out in life with the zest of the ministry in their souls begin with the Unitarian viewpoint. We are a small denomination, numerically, and the statistics are tremendously against us when we compare with the sum total of American Protestantism. Yet every young man who starts out in any ministry under modern conditions, to the degree in which he is thoughtful, scholarly, earnest and modern, is under direct "liability" to come sooner or later to the Unitarian point of view. Because the ministers of other denominations are giving more thought to religious problems than their laymen, they are much more likely to catch the new vision than their laity. This simply means that the field of "possible candidature" for our ministry amongst the ministry of other denominations is much

larger than the field of such "candidacy" amongst the comparatively smaller group of young men in our own Unitarian homes not yet attracted to the ministry at all. When we come to think of it, it would be a discouraging circumstance at any time if there were not more men coming into our ministerial ranks from other churches than from our own. Our natural first possibilities are thoughtful, purposeful, truth-seeking, humanity-loving minds; and the ministry of all denominations naturally draw such men out of their own ranks It is a matter of purely statistical probabilities—the contrast of the small proportion of a small group of young men (as those in the homes of our small lay constituency) with the large proportion of the sum total of all the young men of all the Protestant churches today now gathered into the ministry, who are touched by the modern spirit of intellectual unrest and spiritual virility. From this point of view, why are not the figures which disturb Mr. Holmes precisely the figures that we ought to expect—and hope for?

* * *

OF COURSE underlying all the significance of Mr. Holmes' figures is the fundamental problem of our missionary inadequacy to which we just alluded: which comes to the point in the question —why, at the end of a century of denominational activity, are we such a woefully insignificant minority amongst the people of our country? Why do so many efficient ministers, precisely fitted for our work, have to go through the painful process of first preparing themselves for a ministry they are not fitted for, before discovering that such a thing as Unitarianism exists at all? The crucial question is not why so few young men in Unitarian homes can be persuaded into our ministry, but why there are so few Unitarian homes to have young men in them? The question is so ancient and musty and helpless that one feels shamed out of the banality of bringing it up again. But we insist that the only discouraging factor in Mr. Holmes' statistics lies just there—in the *total aggregate* of ministers that we recruit and have "jobs" for, when recruited. Is not the chief reason why we gain more proselytes proportionally from the clergy class of other denominations than from the lay class, the fact that these men *think themselves* into our faith? They are not usually the product of our direct missionary method, but of their own intellectual and spiritual searchings. They do not wait for us to come after them—or they might wait forever!—they come after us; while the average layman must wait till the propaganda seeks him out. And because the method of our propaganda has been a very gentle, moderate, and in good taste, timid and easy-going, the souls that are gained by being gone after are very, very few. More people have been left to stumble into our faith than are persuaded or awakened into it by our own activity. And the palsy of a sluggish missionary motive makes itself manifest nowhere else so plaintively as in the retarding of ministerial ambitions amongst our own youth. We say it frankly, the surprise is not that so few but that so many come, under the conditions that have prevailed. Let us hasten to add that we say these things not so much in criticism of past policies of our administrations, as in effectual endorsement of new missionary policies which are now being set on foot by our Association in this year of our Lord, nineteen hundred and sixteen!

LET US BE GLAD.

By Alice L. Hobbs.

Let us be glad—
  This little span called life soon is past;
Let us forget the fitful woes and tears,
The heartaches and the fears,
  And just be glad.

Glad with the joy of Nature as she weaves
Sweet dreams of beauty from the earth and sky,
And clothes each flower with gentle witchery,
  And fragrance sweet.

Let us bring joy into our daily task
  And so uplift it from the wear and tear
    That bear us down;
May be pleased with just the little things
    That cheer our way.

Be it but smiling glance
  Or friendly word,
A fragrant blossom, or the lilt of song,
A longed-for letter, an uplifting thought—
  Let us be glad.

The Price We Pay

Is a Billy Sunday Revival Worth What It Costs?

By Esther Barstow Hammand.

WHATEVER we may think of Billy Sunday's methods or his personality or his theology, we must recognize that he is a large factor in the religious world today. Wherever he erects his tabernacle, the interest of the community centers in religious things. Many persons who never come within sound of his voice are made to feel his influence. The spirit of evangelism is in the air. It is contagious. Nobody is indifferent; those who are not for him are against him. There is no question but that Billy Sunday wakes people up.

This in itself is a very good thing. The worst enemy of any cause is indifference. The greatest hindrance to progress is inertia. The last century has brought great changes in religious ideas. Modern science has turned the world upside down and the Bible inside out. The creeds which our fathers trusted are slipping away from under our feet and faith has not yet learned to trust its wings. As Winston Churchill says, "between the old conception of Christianity and the new, a Sahara must be crossed. In these days there are many who are stranded in the desert." Yet most of the world has not waked up to the fact that anything is happening. Billy Sunday wakes people up. He does it in a very rude and vulgar way. He shakes his fist at us and shouts, "To Hell with the twentieth century!" by which he means that science, higher criticism, evolution and all that "high-brow stuff" are "the Devil's own lies." Such explosive utterances have a tendency to crystallize the sentiment in a community. If you still believe the doctrines of the fathers, you hit the sawdust trail; if you do not, you put yourself on record as a modernist. It is a little known fact that the liberal churches in any community where Billy Sunday has gone show as large a proportion of new members during the campaign as do the orthodox churches. From either standpoint, this awakening is a good thing.

But any good thing has to be paid for. Recent statistics tell us that the Sunday campaign in Philadelphia cost about "$2 per convert." Nobody should complain about that. Almost any convert ought to be worth two dollars, and that, of course, does not count those who joined the liberal churches, who would greatly increase the total value of the results. We may leave out the financial consideration. But there are other ways in which we must pay. Before the churches of any community invite Billy Sunday into their midst, they will do well to count the cost in ideals and healthy human living, and prepare to sacrifice "for the good of the cause" some things which are very precious, and for which we have labored wearily and long. We must set over against each other the things we gain and the things we pay, and choose between them. Our decision will depend upon the relative value that we put upon these things.

We gain in Business Efficiency. From beginning to end a Sunday campaign is a living example of religious organization brought to its highest perfection. We gain in United Effort. For the time being we forget that we are members of the Park Hill Church or the Forest Avenue Church; we forget that we are Methodists or Baptists or Presbyterians. We work together, sing together, pray together; and we find much of inspiration in the fellowship. We gain in Numbers. The revival never fails to bring results. Mr. Sunday is a forceful and magnetic speaker, a "compelling personality." We gain in Changed Lives. Even those most opposed to evangelistic efforts cannot deny that there are many people who look back to some such meeting as the turning point in their lives. Whether by a miracle or a natural psychological process, the wicked forsakes his way and the unrighteous man his thought and turn unto the Lord. And many an aimless, wasted life becomes a power for good in the community, a living testimony to the effectiveness of "Billy Sunday's gospel." We gain in Civic Cleanliness. When Abraham Lincoln saw a slave auction,

he exclaimed, "If ever I get a chance to hit that thing, by God, I'll hit it hard." Billy Sunday feels the same way about the saloon. In season and out of season he hits it, and he hits it hard. He is unjust and unfair and unkind and vindictive and fanatical, but he gets results. He "asks no quarter and gives none." It is not a pretty fight. He disregards all the rules. It is a rough and tumble, catch as catch can, tooth and nail, hit 'em below the belt tussle; but it brings results.

It would be a most ungracious thing to belittle or disparage the work that Mr. Sunday is doing. That he is a great force for righteousness in any community where he goes, there is no doubt. A recent writer says, "Psychologists may explain it one way and religionists another, but there are certain facts of changed character, altered habit, transformed temperament, that lie thick in the wake of every Billy Sunday revival. . . . He is a man who, whole-heartedly, passionately, stands for God and righteousness and does it with a measure of effectiveness that is beyond question. . . . Men who repudiate his creed and abhor his methods nevertheless admit his sincerity, his transparency, his convictions. And this is one of the chief reasons of his tremendous power over men. Everyone feels his reality; he may be crude and cruel, ignorant and narrow, dogmatic and archaic—or any one of a score of other things that are said about him—but he is real." This is a great thing to say of any man; yet in spite of all this, no, rather because of it, the community must pay a tremendous price for Billy Sunday.

We pay in Self-Control. The whole machinery of the revival—the preliminary preparations and prayermeetings, the chorus of trained voices, the team of personal workers, the closely packed audience, the songs, the sermons, the prayers, the carefully enforced quiet—all aid in inducing the surrender of the will. They are precisely the conditions sought by the hypnotist. "There are comparatively few individuals in any population who cannot be swept from the moorings of reason and balanced judgment if brought under the mysterious and potent influence of the psychological 'crowd.'" Billy Sunday himself, laughing, crying, shouting, praying, wildly gesticulating, cursing, throwing dignity, and even wearing apparel, to the winds, is an incarnate example of abandon. His sermons make small appeal to reason. From first to last he plays upon the emotions of his hearers. He gives them no chance to think. They are rushed along in a whirling torrent of passion with an ever-increasing urgency to renounce their "stubborn self-will" and "give themselves to Christ." Whether Billy Sunday really believes that this emotion is the work of the Holy Spirit or whether he consciously appeals to the mob impulse, is immaterial, so far as results are concerned. Certainly in this age of psychological investigation, no one needs to remain in ignorance of the means he is using. And all who give their support to these meetings consciously or unconsciously aid in gaining this result. Billy Sunday closes the saloons; but in no other sense is he an apostle of temperance. For a period of several weeks, the time varying according to the size of the city and the looseness of its purse strings, the community gives itself up to a "religious debauch."

We pay in Fair-Mindedness. The emotional appeal leaves no room for a discussion of both sides of a question. To consider more than one side requires balanced judgment, and balanced judgment does not bring people down the sawdust trail. Billy Sunday is a past master in appealing to prejudice. Nine out of ten Christian people are glad to overlook every other characteristic of Billy Sunday because he fights the saloon. It is the bond of a common hatred. There is no class of people exempt from his gibes and denunciations, but people do not mind being hit, if only their neighbor is hit too. He is illogical, unfair, vindictive, yet with superb effrontery he calls on God and all the angels to back up his opinions. He urges men to "get right with God." Not right according to their own ideas, but right as proclaimed by Billy Sunday, chosen mouthpiece of Almighty God. It is a peculiar circumstance, that while within the circle of orthodox Christians, in other words, among the churches which give their support to the revival, there is a distinct gain in unity of spirit and Christian fellowship, this circle marks the limit of religious tolerance and brotherly love.

With a vituperation worthy of the Apocalypse itself, the vials of wrath are poured out upon Unitarians, Universalists, Christian Scientists. And "all who differ from the medieval theology of the evangelist have been so ridiculed, denounced and consigned repeatedly to hell, that it is extremely difficult for anyone to be tolerant or charitable."

We pay in Reverence. Probably no person of refinement has ever listened to Billy Sunday without shuddering at the rude-handed way in which he tears away the veil from the Holy of Holies and makes a travesty of the most sacred things. We overlook this flippancy as we do many other of Mr. Sunday's peculiarities, for the sake of the good he is doing, but most of us feel that something of the best within us has been outraged, that some of our finer instincts have been violated.

We pay in Purity. The vulgarity and vile suggestiveness of some of the sermons is an insult to any decent man or woman. Mr. Sunday says that he has "never entered another man's home, nor allowed any woman to see him alone" since he became an evangelist. Is this a thing about which any clean-minded man would boast? Mr. Sunday's attitude towards the whole sex relation is undeniably coarse, and his over-frequent allusions to the subject cannot fail to leave a smirch in the minds of young people. Frankness in dealing with the social evil is one thing; rolling it under one's tongue as a spicy morsel is quite another.

We pay in Sanity. From the first sermon, in which he tells us that we are all, by nature, *creatures* of God but *children* of the Devil," until the last, in which he declares that "there are only two kinds of people in the world, the saved and the unsaved," Mr. Sunday displays an appalling lack of balance. The man who deserts his wife, and he who goes fishing on Sunday; the scarlet woman, and the girl who belongs to a card club; the white slaver, and the boy who would rather go walking with his sweetheart than come to the tabernacle; all must come to the same bad end. Galileo is lauded as a hero; Darwin is damned. Why? Perhaps because Sunday's scientific knowledge stops with the seventeenth century. Unitarians are condemned without mercy; but Longfellow, Lowell and Bryant are cited as examples of the statement that nearly all great men were Christians. Why? Shall we say because Mr. Sunday does not know that they were Unitarians?

The evangelist's deformed view of life with its arbitrary distinctions between right and wrong, his punctilious insistence upon trivialities, his provincial prejudices against "society," amusements, evolution, higher criticism, and modern science can hardly fail to warp the minds of his hearers. If we could regard these things simply as personal idiosyncrasies, they would be of no consequence. We could afford to smile and go our way. But it is essential to the success of the campaign that he should have the hearty support of the whole people, not, as he forcefully puts it, "the glad hand from some and the subtle knock from others." These primitive views of life are an essential part of his teaching. Once we begin to analyze and pick holes in his logic, the whole structure tumbles about our ears. His whole philosophy of life is absolutely antagonistic to modern thinking. One must be demolished before the other can have any weight. We must make either reason or authority the supreme test of truth. We cannot reason about one thing and blindly accept another equally irrational. If we stopped to think, we never would be impressed by his highly-colored pictures of the hereafter. If we stopped to think, his crude ideas of a God who makes "children of the Devil" and then hurls them into everlasting torment because they have not "made their peace" with him; his universe peopled with devils, imps, angels "leaning over the battlements of Heaven," and a Holy Ghost with "rustling feathers" would be too absurd to inspire either hope or fear. But the human mind is easily unbalanced; clear thinking is none too common at best. Scientific knowledge is still young, while millenniums of superstitious terror still lurk in our subconsciousness. We no longer believe in ghosts, but we are still frightened by bogies. In Des Moines, after that dreadful sermon on death, a young woman rushed down the aisle with arms outstretched to the evangelist, pushing people to right and left and crying, "Here! Here!" in her eagerness to grasp his hand. In Pater-

son, several men fainted during a too-vivid portrayal of the terrors of hell. That such cases are rare, even under the awful pressure of a Sunday revival, speaks well for our mental balance, but excitement, hysteria and overstrained nerves are a necessary accompaniment of the campaign.

We pay in Sincerity. This does not apply to Mr. Sunday himself. His medieval mind can still honestly believe things which most of us have outgrown. But hundreds, if not thousands of Christians, among them many ministers, give their support to Billy Sunday because of the good he accomplishes, even though they realize that religious ideals will be set back a hundred years by his coming. They justify themselves with the thought that it is not what we believe, but what we are, that counts for righteousness. Yet in so far as we pretend to believe things which in our hearts we know to be untrue; in so far as we deliberately appeal to the mob spirit and call it the Holy Spirit; by just that much we lose in honesty. Our purpose may be good but our methods are questionable. When any religion reaches the place where it must be supported by silencing the truth that is in us, it has become a dangerous religion.

The greatest harm from all these things comes to our young people. Yet to withdraw them from the influence is largely to defeat the purpose of the movement. It is the boys and girls in their teens who make the best "subjects," who yield most readily and become the most loyal Christians. Yet it is at precisely this peroid, the years of adolescence, that they require the most tender and judicious care. Overexcitement, nervous shock or strain at this age are peculiarly dangerous, both from a physical and moral standpoint. It is a time of quick reactions; the pendulum swings easily from one extreme to the other, and while it offers an especially favorable opportunity for the awakening of the spiritual nature, it requires the wisest and steadiest hand if the budding life is to open into a perfect flower. We may well consider before we thrust young sons and daughters into this maelstrom of emotion and urge them to follow as the shepherd of their souls one whose unclean mind finds sin in the normal pastimes of youth, and presents a biased, one-sided, hothouse development of certain artificial traits of character as the ideal Christian life and the only way of salvation.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

CORRESPONDENCE ON LIVE ISSUES.

IN THE campaign for national preparedness which has been carried on so vigorously during the last few months, nothing has been more significant than the endeavor to capture the churches and use them for militaristic ends. That this endeavor is perfectly legitimate, even the most pestiferous pacifist cannot, or at least will not, deny. With the exception of certain obvious groups of professional soldiers, politicians, armament manufacturers, stockbrokers, etc., who are joining in the movement for reasons which are as selfish as they are shameless, the advocates of preparedness are high-minded citizens who are seeking in all sincerity to safeguard the nation from an attack which they fear by a method of defense which they regard as alone practicable and wise under existing circumstances. No work, in its aim and spirit, whatever may be said as to its particular policies, could be more noble than this; and natural enough is it, therefore, that those committed to this work should seek to enlist the active co-operation of the churches. Such an endeavor is as inevitable as the very similar endeavors in recent years of the Tuberculosis Association, the National Child Labor Committee, the American Peace Society, etc. That this co-operation should be requested, however, is one

thing. That it should be granted—that it *can* be granted without open and flagrant betrayal of the Christian gospel to which the churches are uniquely dedicated—this is another and quite different question. And that one minister at least may have the satisfaction of recording his opinion upon this subject, the two exchanges of letters, here following, are published in this department. My correspondent, Mr. Henry A. Wise Wood, Chairman of the Conference Committee on National Preparedness, who is as little ashamed of his views and purposes in this preparedness controversy as I am of mine, has graciously given me permission to publish his communications in this form.

I.

A.

CONFERENCE COMMITTEE ON NATIONAL PREPAREDNESS.

New York City
November 18, 1915.

Rev. Dr. John H. Holmes,
61 East 34th Street,
New York City.

REVEREND SIR:

President Wilson's appeal for patriotism, the peroration of his New York address on preparedness, "Here is the nation God has builded with our hands. What shall we do with it? Who is there who does not stand ready at all times to act in her behalf in a spirit of devoted and disinterested patriotism?" is as much an appeal to the clergy of the nation as to the general public, because if there is a reason for protecting the material wealth of the nation, there is equal reason for protecting the wealth of religious and spiritual freedom by virtue of which all denominations have been able to rear so many magnificent institutions and to carry their work so far afield.

The public is fully determined on the need of better national defenses, but is uninformed as to the extent necessary to go to procure full protection. You can render a valuable service by helping direct attention to the needs so that there shall be a keener application of public intelligence to the subject and there shall be a quickening of public conscience, both of which shall aid and guide those hands in which the present and the future of our country now rest. To procure adequate preparedness now will, in the almost unanimous opinion of the prominent men of the nation, be a great forward stride of all institutions, inasmuch as the immediate building up of an adequate system of defense will avert the crime of war, by which the works of religion are undone and its institutions destroyed. The Conference Committee therefore takes the liberty of suggesting the propriety of discussing preparedness in your Thanksgiving sermon.

The Conference Committee is carrying on its work with clean hands, for it has no political or partisan affiliations, and does not receive aid directly or indirectly from any manufacturer of arms, ammunition nor from any person who would be benefited by an increase in the national defenses. It is engaged in a purely patriotic work, to safeguard all the people and all the institutions of this country from the ravages of war. The committee is, in other words, engaged in an effort to get adequate protection for all the churches and their works at home and abroad, and for all religious societies, quite as much as it is seeking adequate protection for the business and industry of the country, out of which all men gain a livelihood, for in the ravages of war religious and secular institutions alike suffer.

Even the beautiful festival of Thanksgiving itself needs protection, because, with our national defenses so weak that experts fear for the safety of the nation, there is always a possibility—and, in view of the great blood-madness now devastating Europe, even a probability—that some not far-distant recurring festival might find us in the condition of one of the ravaged countries.

Determined to enjoy religious freedom, our ancestors adequately prepared at great personal sacrifice against the invasion of their spiritual rights by founding this nation at so great a distance from their oppressors that they had in distance the means of protection. Time has wrought a change. Oversea distance is no longer a means of safety; it is but an easier road to aggression. A turn of the times has revealed to us that once again there is need for taking measures to safeguard freedom; and, even as they did, we must sacrifice personal ideals for the perpetuation of peace and the prin-

ciples on which this great nation was founded.

Yours very truly,
HENRY A. WISE WOOD,
Chairman.

B.

CHURCH OF THE MESSIAH
New York City
November 19, 1915.

Mr. Henry A. Wise Wood,
10 Bridge Street,
New York City.

DEAR MR. WOOD:

I am in receipt of your letter of the 18th, in which you ask me, as one of "the clergy of the nation," to co-operate with your Conference Committee on National Preparedness in the work of building up "an adequate system of defense" in this country, and suggest to me "the propriety of discussing preparedness in (my) Thanksgiving sermon."

In answering this appeal, may I say to you in all seriousness, that I regard your letter as something "very like" an insult to the profession of which I am a member and to the church which I have the honor to serve? There may be ministers of Christ who are ready to give aid and comfort to the business which your committee has in hand, but I am not one of them. On the contrary, I am pledged to the gospel of love, to the task of brotherhood, to the ministry of reconciliation. These things I count as the only sure protection of any church or any nation against the dread ravages of war, just as I count the increase of armaments, for which you and your associates are laboring, as the sure guarantee of these ravages. Not in vain have I been taught that he that taketh the sword shall perish by the sword, while he that doeth the work of righteousness shall find quietness and confidence forever. But even though this were not true, I should still adhere to that ideal of "good will toward men," of which armies and navies are the perfect contradiction. For I count it my duty to consider not "safety first" but service first; and to die, if need be, for good, rather than to live for evil and by evil. I regard your movement as a betrayal of the Christianity I serve. I look upon it as a menace to the America I love. For you and your associates personally I have nothing but respect; no exigencies of debate will ever tempt me to impugn your motives or question your devotion to the best ideals of public service as you see and understand them. But so long as I have breath to shape a word, or fingers to hold a pen, I shall oppose your cause and seek its defeat. To this end I propose to do the very things which you ask of me in the opening of your letter—namely, arouse the public intelligence and quicken the public conscience on this question. For so firm a believer am I in democracy, and especially our American democracy, that I am confident that, to the extent that men are helped to know the truth and feel the right, they will smite this doctrine of preparedness as it deserves.

As to your suggestion that I discuss preparedness in my Thanksgiving sermon, may I say that I am not to have the privilege of preaching on Thanksgiving Day? If I were, I should hardly think of asking my people to thank God for the necessity (as you put it) of arming themselves against their brethren in other lands. And may I add, in anticipation of the coming of Christmas, that, when you issue your appeal to the clergy to use the birthday of the Prince of Peace as another occasion for prospering the things of war, it might be well to leave me out? Even were I the most belligerent of parsons, I am afraid I should have to keep silent on that day.

Very truly yours,
JOHN HAYNES HOLMES.

II.

A.

CONFERENCE COMMITTEE ON NATIONAL PREPAREDNESS
New York City
December 11, 1915.

Rev. Dr. John H. Holmes,
61 East 34th Street,
New York City.

DEAR SIR:

May I present to you a thought which seems appropriate to what we are used to calling the "Season of Peace?"

John Fiske has said that the closest approach to a condition of perpetual and universal peace that it is possible to attain among nations can be achieved only when the preponderance of military power has been gathered into the hands of the pacific peoples.

Humanity and the preservation of righteousness throughout the world, no

less than our own security, require that we shall do our part to redress the balance of power which too long has been permitted to lie with the warlike nations.

It is obvious that our own form of civilization as well as the forms of civilization enjoyed by the other pacific nations are in jeopardy so long as the machinery of compulsion remains wholly in the hands of those bent upon conquest.

Thus, "Peace through righteousness, supported by power," keeps running through my mind as the most fitting text of the season.

Yours very truly,
HENRY A. WISE WOOD,
Chairman.

B.

CHURCH OF THE MESSIAH
New York City
December 15, 1915.

Mr. Henry A. Wise Wood,
25 Madison Avenue,
New York City.

DEAR MR. WOOD:

In view of my letter to you on the occasion of the observance of Thanksgiving Day, I assume that it is unnecessary for me to answer your letter of December 11th, acquainting me with the thought which seems to you "appropriate to what we are used to calling the 'Season of Peace.'" The same reasons for declining to speak the message of preparedness on the earlier festal day, hold with even greater impressiveness, it seems to me, on this anniversary of the Christ. Such feeling on my part was clearly forecasted in the concluding sentence of my letter of November 19th.

Your mention, however, of John Fiske stirs my interest and tempts me to further comment on the endeavor which you are making to enlist the churches in your militaristic propaganda. I wish that you had set down the exact quotation from Mr. Fiske to which you refer, or had at least intimated in which one of his volumes this statement could be found. For I must confess that a fair acquaintanceship with the writings of this great philosopher and historian makes me doubtful of the representative character of this paraphrase of his writings. Indeed, a rereading of Chapter XIII of his fascinating little book on *The Destiny of Man,* wherein he discusses "Methods of Political Development, and Elimination of Warfare" (see pages 89-95), would seem to suggest that the paraphrase is not only unrepresentative but misrepresentative. And a continuance of this rereading process through the concluding chapters of the work just mentioned, only serves to confirm this impression. After telling in his fascinating way the story of man's evolution, you may remember how Fiske goes on to say, by way of summary:

"Man is slowly passing from a primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall have become so transformed that nothing of the brute can be detected in it. . . . The modern prophet, employing the methods of science, may again proclaim that the kingdom of heaven is at hand.

"And what is this message of the modern prophet but pure Christianity—not the mass of theological doctrine ingeniously piled up by Justin Martyr and Tertullian and Clement and Athanasius and Augustine, but the real and essential Christianity which came, fraught with good tidings to men, from the very lips of Jesus and Paul! . . . When have we ever beheld such a clew to the meaning of Christ in the Sermon on the Mount? 'Blessed are the meek, for they shall inherit the earth.' In the cruel strife of centuries has it not often seemed as if the earth were to be rather the prize of the hardest heart and the strongest fist? To many men these words of Christ have been as foolishness and as a stumbling block, and the ethics of the Sermon on the Mount have been openly derided as too good for the world. In that wonderful picture of modern life which is the greatest work of one of the great seers of our time, Victor Hugo gives a concrete illustration of the working of Christ's methods. In the saint-like career of Bishop Myriel, and in the transformation which his example works in the character of the hardened outlaw, Jean Valjean, we have a most powerful commentary on the Sermon on the Mount. By some critics, who could express their views freely about *Les Miserables* while hesitating to impugn directly the authority of the New Testament, Monseigneur Bienvenu was unsparingly ridiculed as a man of impossible goodness, and as a milksop and fool withal. But I think Victor Hugo understood the capabilities of human nature, and its real dignity, much better than these scoffers. In a low stage of civilization Monseigneur Bienvenu would have had small chance of reaching middle life. Christ, himself, we remember, was crucified between two thieves. It is none the less true that when once the degree of civilization is such as to allow this highest type of character, distinguished by its meekness and kindness, to take root and thrive, its methods are incomparable in their potency. The Master knew full well that the time was not yet ripe—that he brought not peace, but

a sword. But he preached, nevertheless, that gospel of great joy which is by and by to be realized by toiling Humanity, and he announced ethical principles fit for the time that is coming. The great originality of his teaching, and the feature that has chiefly given it power in the world, lay in the distinctness with which he conceived a state of society from which every vestige of strife, and the modes of behavior adapted to the ages of strife, shall be utterly and forever swept away. Through misery that has seemed unendurable and turmoil that has seemed endless, men have thought on that gracious life and its sublime ideal, and have taken comfort in the sweetly solemn message of peace on earth and good will to men."

I do not believe it possible to argue from this passage that John Fiske would today necessarily be opposed to your policy of preparedness—much less that he would be an advocate of nonresistance. Indeed, on page 77 of *The Destiny of Man,* he says in so many words that, in speaking "of the higher altruistic feelings" of man, he "did not mean to imply that warfare can ever be directly put down by our horror of cruelty or our moral disapproval of strife." But I believe it not only possible but inevitable, to argue from this passage, that John Fiske understood clearly the message of Christianity and the duty of those committed to its gospel. "The Master knew full well that the time was not yet ripe . . . . but *he preached nevertheless . . . the ethical principles fit for the time that is coming.*" I am convinced that "the Master" did more than this! He not only laid down the laws of the glad tomorrow, but he taught that it is only by obedience to these laws on the part of individuals and groups of individuals *today,* that this tomorrow can ever be realized upon the earth. It is just here that we see the distinct function of the church of Christ, and the distinct mission of the disciples of Christ—first, to proclaim the laws of good will, humility, reasonableness, love, self-sacrifice, service; secondly, to seek to apply these laws to the conduct of individuals and the institutions of society. And it is just here that we see the impossibility of any true church or true disciple supporting the building of military armaments for any cause. These weapons are the organs of hate and not of love, of fear and not of confidence, of death and not of life. Their very presence is evidence of men's distrust of what Fiske calls the "incomparable potency" of the altruistic sentiments. To make resort to them on any terms is to abandon Christ and to discard his gospel. Here, as on other occasions, I call for honesty. If Christ's gospel is "foolishness," then let's say so. Let's close our churches and disband our ministries, and rear the great God Thor upon his throne. But if Christ's gospel is the divine wisdom of the Most High, then again, let's say so—*and live so!* One of these courses, and not both, must we choose. "No man can serve two masters."

"As (our) gods (are), so (our laws) are;
Thor the strong could reave and steal,
So through many a peaceful inlet tore the
Norseman's eager keel;
But a new law came when Christ came, and
not blameless as before,
Can we, paying him our lip-tithes, give our
lives and faiths to Thor."

When Christmas Day dawns upon this stricken world, I shall, in the name of Christ, pray a threefold prayer to God. I shall pray, first, that God have mercy upon us, that we see not his law, or, seeing it, distrust it. I shall pray, secondly, that the belligerent nations be speedily and forevermore delivered from the curse of war. I shall pray, thirdly, that my beloved country be saved from the obsession of groundless fear and unworthy suspicion which is now driving it into the hell of militarism. I dare not say that this would be the prayer of Christ, were he among men today. But I do dare to say that it is nearer what his prayer would be than that which you have commended to us in your letter of the 11th.

With unfailing personal regard, and with sincere greetings, I remain,

Very sincerely yours,

JOHN HAYNES HOLMES.

WORTHLESS PEOPLE.

WORTHLESSNESS in one form or another is permeating all society. What is printed in large type, in what the printers call pica, in the heart of one, may be found in others, though perhaps in such small type that it requires a magnifying glass to read it. But what do we mean by "worthlessness?" The definition is not a very easy one, simply because the ideas of value and worth are

always more or less relative terms. Yet I think we may practically agree, when we meet with a specific concrete case. We readily speak of this worthless fellow, this worthless man and sometimes woman, too, and always of the "worthless tramp."

What makes such people, if not worthless, at least of little account in our eyes? It is not because of an occasional transgression of the moral or statutory law, though such transgressions do not add to a man's worth, but truly make him worth less than he was. No, I should rather say that the worthless man is he who habitually, instinctively, if you please, fails to render to society what is due to society from him and who by this proves that he has no worth in himself, has no character, no principles of good in him.

Indeed, it is this lack of inner worth, character, which displays itself in unworthy actions, in conduct which not only has no value, but becomes harmful. For a man of no principles is always a man of bad habits.

Happily for human society, the really "absolutely worthless" are few in real life; most of them only appear on the stage or in some book of fiction. Yet even if there be a few such and some more who are "near-such," the real danger to society lies not in them. They are fairly easily taken care of. They do not contaminate society and provoke to imitation. Yes, they are slouching and reeling about as signs of warning. I am inclined to believe that the habitual drunkard, the fellow in the gutter, is unwittingly the best temperance advocate. The best thing an antiliquor orator might do would be to place by his side on the platform, a real bloated sot as an object lesson. It may be very well to weed out the few worthless, but it is a good deal more important to make those worth more, who are worth less than they ought to be. Such worthless people may move in the best society; in fact they are often very much at home there. They may be people of wealth and refinement and position. They may be doctors and reverends, and honorables, even excellencies. For just in so far as a man fails in his social duties, as a member of a family, of the city, the state, the country, he so far is worthless. GEORGE R. GEBAUER.

Our Readers' Exchange

"VOTES FOR WOMEN."

TO THE EDITOR OF THE UNITARIAN ADVANCE:

Permit me to make a belated response to the communication in your September issue, signed by Blanche Watson.

She names Ibsen as her authority that minorities are apt to be right, and then goes way beyond him by saying, for herself, that "this is invariably the fact" (referring to "any great reform movement"). Though Ibsen has lost caste as an authority or a philosopher, and admitting his statement as true, still "the minority," no matter how right in its contention, is not practically operative until it becomes "the majority."

There are two sides to every question else it could not be a question. Each side, if sincere, is entitled to respect, and to that courtesy which some of the suffragists have sent to the discard, according to their processional banners. But your interesting correspondent, in her zeal, locates me as an iconoclast, and obstructionist, and the kind of Unitarian that is impeding "the usefulness, and retarding the growth, of our religious body."

By inference I am the sort of slow coach that blocked the movements of the abolitionists. I wonder! As I look back, I recall that my parents entertained Frederick Douglas in our home when I was a mere lad. Our family were always abolitionists. Later when I was at the head of a plant for building blast furnaces in a southern state, not very long after the Civil War, it seems that I was the first white man to place a negro over a gang of native whites. A small rebellion followed, but the negro held the fort, because he was the man best fitted for the leadership. I'm afraid your correspondent is just a little astray on the abolitionist charge.

But I represent a body retarding the best growth of Unitarianism. Again your correspondent jumps at conclusions but jumps the wrong way. I think that you, Mr. Editor, know that I am far from being an obstructionist Unitarian. I am an enthusiast and believe in progress "onward and upward." I believe in the "Unitarian Advance," always—never the retreat. But why is this lugged into a political discussion? Equal suffrage is not now a question of ethics or religion. It is wholly political. Newspapers headed the suffrage or antisuffrage announcements, "Political Advertisement," and charged regular rates. Unitarianism or any other ism has nothing to do with the question. It is a matter that should be decided by women themselves, first, and then under the vital question—What is best for the state?

The evident sincerity of your correspondent makes it all the more regrettable that she speaks of the dangers of feminism and socialism as "an old wheeze" no longer in working order. The "old wheeze" was never more iconoclastic than now; and it is a blight upon the suffragist movement that so offensive a "wheeze" is inseparably fastened upon it, like some horrible "old man of the sea" that cannot be shaken off. Some suffragists do not wish to shake off this incubus. They believe in it. Even your correspondent advances the faith that "It takes even more vision to be a socialist or a feminist than it does to be a suffragist!"

Respecting her sincerity, this can mean but one thing. I have offended a convert to socialism, which is bad enough, and to feminism which is despairingly worse. When one has adopted these fallacies, there is no room left for sane argument. If I should quote here many of the statements at my command, made by the feminists especially, utterly destructive of the home, of love, of marriage, of maternity—of nearly everything that has been constructive in the heart and life of the nation—indeed there would be many a passage that I, and you, would deem "unfit to print" in the columns of THE ADVANCE. If instead of applauding these things, and sitting at the feet of those leaders who utter them, the suffragists who consider their homes as places of honor and mutual endeavor, and of contentment that is better than wealth, would boldly and openly repudiate everything that seeks to belittle love and home and marriage and motherhood, the suffrage cause would advance immeasurably, and especially among home-loving women.

First convert the women and it will not be long before the men extend their co-operation. But it is misleading, if not tricky, politics for the suffragists to set up placards at the voting places—"Stand by the Women"—when to stand by the women must mean standing by the vast majority who do not yet wish to assume the duties of suffrage. My personal faith is of no moment; but I will say briefly that, as an abstraction, equal suffrage is right; but as a concrete result it is in most things a failure, and so not worth the discord it creates and the vituperation it engenders between women themselves.

I might easily give examples of homes it has carried dissension into—but that's another story! F. A. W.

RELIGION AND A GOOD TIME.

By Rev. Charles Luther Kloss.

NOT a few people are with us who labor under the mistaken notion that to be religious it is necessary to part company with a good time.

Spiritual cadavers, mummies or petrified saints have lost their credentials as church members. Red blood, sanity, wholeness, excess of life expressed in service, are the passport to Christian character today.

To sail your craft on the high seas of Joy, you heave overboard only meanness, grouches, diseases of the will, fears, gloom and a faulty compass.

No man ever had or will have a really good time until he squares himself with the standard of the World's Commoner, the Christ of Nazareth, God's Man.

To think evil, plot injury to others and do iniquity is to be lonesome. To hate is to be in hell. The wicked man is always unsuccessful. He may overreach others, he cheats himself most. Many wear stripes and have on them the brand of Cain who never get into jail. To sow the wind is to reap the whirlwind. It is

difficult to conceal even with adipose the anæmic soul and the corpse heart.

No, Christianity is a singing religion, the mother of the arts and was from the beginning called the "way beautiful." It levies on wit and humor and all the good things of life. It believes that mirth is medicine and that laughter lengthens life, indorsing Josh Billings' remark:

"If a man kant laff there is sum mistake made in putting him together, and if he won't laff he wants as much keeping away from az a bear-trap when it is sot."

Our religion is the one recipe for optimism. The jolliest, happiest, longest-lived men are preachers. There's a reason. It is *not* a plethoric bank account. They have found in experience that it is great fun to do good and that religion and a good time are one and the same thing.—From *The Congregationalist.*

CHRISTIANITY IN FREEDOM.

By William G. Eliot, Jr.

I ONCE heard a man say that he held no truth as a final truth; that he held nothing he would not be willing to change tomorrow; that his mind was open.

Very well. But isn't that putting it pretty strongly?

The open mind—yes; but not so open that it is empty.

The mind that really knows nothing will never know anything more.

Practically speaking, it is silly to hold that 2+2=4, tentatively; or to love your mother, provisionally.

I have nothing to say against open-mindedness. It is a good antidote to bigotry. In its place it is wholesome. But I am insurgent against regarding this as an adequate substitute for positive knowledge, positive beliefs, positive loyalties, positive affections, positive duties and a positive gospel.

It is a little as it is with eating. I stand willing to change diet if necessary, to try the fifty-eighth variety of pickle if I think best and to take an emetic in an emergency; but it would be uncommonly foolish for me to suppose that such willingness on my part could ever really take the place of honest tissue-building, life-giving, victuals.

As of the individual, so of the church. A church with nothing but an open mind would be no church at all. It is one of the cheap and damaging fallacies regarding Unitarian churches that "the open mind" is the heart and soul of their message; that they are negative; that they have no foundation or structure of faith or vital gospel. Doubtless some of us are partly to blame for such misrepresentations. But they are none the less misrepresentations.

The Unitarian churches have a constructive word and work. It is nothing less than the preaching and practicing of Christianity in freedom and sincerity.

THE FUNCTION OF DOUBT.

The morning stars once sang together. On the day when the truth breaks upon man that these myriads of worlds are but one world, and that the lesser commonwealths of home, town and country are members of a great commonwealth, all men will shout together for joy: "Thy will is being done on earth." No man can be truly religious who believes in the God of yesterday or rests in the God of today. There is no salvation save in the God of tomorrow.—*Henry D. Lloyd.*

THE tendency of the human mind is to turn in on itself. We thus block the road to truth. We erect the truth of today into a barrier against the truth of tomorrow. It is only by positive effort that we escape a slavery of our own devising. This means thinking and thinking means examination, investigation and the weighing of the evidence. It is easier not to think than to think. Thinking means the raising of questions which invariably lead to doubts. Doubts mean disturbance, and we do not like to be disturbed. And yet, if we refuse to doubt we sink into a moral and spiritual lethargy.

The full, rich, joyous life is never in a snug harbor, but always on the high seas, where there is adventurous quest, danger, and possibility of victory. Man sets sail upon the uncharted sea of the future with a sublime faith, but there his soul is tested when he finds himself in the cyclonic storms of doubt that threaten to overwhelm him.

Material power, the inertia of the body, the pressure of the past, the lure of the sirens who offer ease, comfort—a false peace holds us in a safe anchor-

age. It is a daring act of faith that takes us out into the open. But this act of faith is also an act of doubt. We have questioned the security of our harbor. We lose confidence—breakwaters and bulwarks of tradition. Having the capacity to doubt the appearance of every new fact forces us to question the old. Here doubt is seen to be an affirmation of confidence in the power and capacity of one's own soul. It is transformed into trust in the testimony of the inmost conscience. Faith is one side of the shield and doubt the other. "To believe with certainty," said King Stanislaus, "we must begin with doubting." Doubt is the sign of faith in the spiritual Columbus. If men had not doubted there would have been no spiritual adventure.

Doubt is not dangerous. It is insincerity that breeds cynicism and induces moral decay. It is said that the university teaches men to doubt. If it does, it leads them to the threshold of the palace of wisdom. But merely to discover that something is not so, is not to doubt. Old Tray discovered that the reflection of the bone was not a bone, but he never became an honest doubter. The doubter stands alone before all the universe and affirms his faith in his own soul. Tradition piled mountains high is as nothing compared to the still, small voice that speaks in the innermost recesses of his heart. He doubts because he trusts the God within. Thus from doubt to doubt and from faith to faith men rise to higher and higher planes of life.

Through doubt men enter upon the truth.

"Who never doubted, never half believed.
Where doubt, there truth—'tis her shadow."

This is the secret of progress in all the sciences. Half-truths were cast aside because men found them inadequate to explain the facts.

"There lives more in honest doubt, believe me, than in half the creeds," said Tennyson. The creed is a denial of the authority of the inner life. Its existence is testimony to the fact that men have not yet learned to listen to the voice of God which speaks within them. Doubt is faith, not only in the self but also in the future. It indicates a willingness to destroy the achievements of the past in order to enter upon a more glorious future. No victory of the soul is final. All is incomplete and immature. To have no doubt would mean an atrophied soul.

The man of doubt and the man of faith are one. He forever yields the God of yesterday to the God of tomorrow. Ever questioning, ever finding, man finds his way toward the light.

"And step by step, since time began,
We see the steady gain of man."

ARTHUR D. WEATHERLY.

PATRIOTISM AND RELIGION.

Patriotism is a sacred reality. Each nation has a peculiar function to perform, which shall accord with the peculiar genius of its people, by rendering some adequate service to humanity. If each nation is true to its own capacities in serving, it is a chosen nation. This is what makes it worthy to be called a nation. It has its divine mission to perform. When it works out its functions, which do not interfere with nor make void the missions of other nations, it does its part in the processes of completing and civilizing the world.

It is essential to the righteousness and peace of the world that nations be exalted. One must believe in their unity even as one does in the unity of the family. We shall have no peace in the world, and no righteousness, through the weakening of the spirit of patriotism in any nation. Only through growth of national ideals into accord with the highest right shall we maintain international peace.

Here in America we should now recognize more clearly than ever that "The Soul of America" is a moral and religious ideal. Our ideals of freedom and federation, our ideals of political and religious liberty, of the worth of human life, of the sacredness of the individual, and of his opportunity, are wholly in accord with the ideals of essential Christianity, of that ideal of democracy and of religion which is the inevitable outcome of the patriotism and religion of the Jewish people and which gained its greatest expression through the life and teaching of Jesus.

It is this ideal which the nations are striving to make real, and especially this nation of ours, which now has its greatest opportunity to impress it on the world. This should be the patriotism of America and also peculiarly the religion of America. The Holy Spirit of God is expressed through this ideal and the future shall give greater opportunity to fulfill it.

If we can hold this large conception of a patriotism which is religious and of a religion which shall be patriotic, we must recognize the fact that no nation can be truly great except it render some great service to humanity. All its activities must find their ends in the one truth that the nation which is the servant of all is inevitably the greatest nation of all.

F. M. BENNETT *in "The Open Way."*

Faith, The Energizer

By Ernest C. Smith.

"HOPE" and "Love" mean much the same thing to all men. Such is not the case with "Faith." Men moved by faith have often given a wrong account of their experience and so kept others from traveling the same road. Tertullian said, "I believe because it is impossible." Bacon said, "The more absurd any proposition, the more we honor God by believing it." So, many have come to confuse "Faith" with "Credulity." The attitude and speech of some churchmen has gone far to justify the conclusion of scoffers who say, "Faith seems to be the capacity for believing the things that are not so."

Whether held by friend or foe, this conception mistakes the true nature of faith; degrades and dishonors it; misses its essence and power. Primarily, faith is *discrimination of values* and committal to the course indicated by that judgment of value. Robertson's definition helps us to a clearer vision: "Faith, then, is that which, when probabilities are equal, ventures on God's side, and on the side of right, on the guarantee of a something within which makes the thing seem true because loved." Faith is the great energizer. It is not a deposit from the past, but a dynamic for the present. It begets the active, rather than the passive, attitude towards life and its tasks and opportunities. It takes one out of the great company of "drifters" and puts him among those who "steer"; out from the company of the "resigned" to that of those who build and create. It makes pioneers of men, sends them upon high adventure. It is largely a matter of courage, of vigor, leading men to live bravely even in the face of ignorance of the outcome of their efforts.

Faith does not contradict or disdain knowledge, but goes before and beyond knowledge. It is a creator, quickening the effort which gives substance to the things hoped for, but which, without the effort, would never be. My own definition is—"Faith is that power by which men adventure in the service of ideals in advance of complete demonstration of their practicability." It may prove mistaken in some of its assumptions as to matters of fact, may even be forced by experience to revise its scale of values and yet be justified by its works. Certainly, the revising of its theories in the light of enlarging experience and growing knowledge does not change its essential nature.

We may illustrate the great spiritual principle by common experiences of daily life. Two men agree to enter upon a business partnership. Unless they are very unwise, each will know all that he may of his prospective partner, his experience, industry, forcefulness, patience and self-control, as well as his financial resources. But when all these things are known, the enterprise is still an adventure of faith. Unless each believes in himself, in his partner, and in the success of the joint undertaking, the partnership is almost foredoomed to failure. In like manner when a young man and a young woman are contemplating marriage, unless very unwise, each learns all that he or she may of the other's disposition and ideals. But even then marriage is an adventure of faith. Unless there be faith in self and in each other, faith in the meaning and value of marriage, confident determination to make the relation a success, the divorce court looms in the not-distant future. Or think of some "cause," large or small, that appeals to, perhaps commands, a man. Not every worthy cause is *my* cause. It is necessary to discriminate values and duties. But suppose it *is* my cause. There is no guarantee that it will succeed in my time. Indeed, the larger and more commanding the cause, the less likely it is to succeed in any one generation. The demonstration of its value may take centuries. Yet the men and women who have served great causes, though some of them have tasted martyrdom, have been the happiest persons the world has known. Paul, aged and in prison, with death near at hand, had no complaints to make; rather did he rejoice. Jesus suffered, but the writer of "Hebrews" had true insight when he wrote "Who for the *joy* that was set before him endured the cross, despising shame." Faith always has joy "set before it," finds joy

in "giving substance to the things hoped for." Faith is thus moral, rather than intellectual. It discriminates values, rather than facts. Yet it does not seek to substitute emotion for information, where this is attainable, nor despise the teaching of experience.

Faith is a necessity of all our intellectual, moral and spiritual life. All our science is made possible only by an act of faith, the assumption that the external world and the mind of man have some true correspondence with each other, that man's intellect may search out Nature's laws and know and master the physical forces that surround us and play upon us. Minor premises as to particulars of the constitution of the world are constantly being revised. Scientific textbooks get out of date very rapidly. Theories are being tested out by new discoveries of facts; there is no claim that science is infallible. But through all changes of scientific theory, we grow more sure that the world order is rational and that we may learn to know that order and adjust ourselves to it. Faith here does not close the case, it opens it and sends men on voyages of discovery and verification; does not oppose knowledge, but leads to knowledge. Faith in this realm does not hold the particular statement final or sacred, but insists that the search is worth while. It is fundamentally a judgment of value and an energizing committal to a quest.

Morality, too, is made possible by faith, by the assumption that moral purpose in man corresponds to something at the heart of the universe, has a cosmic background, is rooted in God. Or, to put it differently, we assume a moral goal for human life, insist that moral values outclass material values. This is not to say that particular codes are final or particular moral judgments infallible. Both are subject to correction by larger knowledge and experience. Particular codes are outgrown, particular judgments transcended; but the high and mystic sense of "ought" endures through all such changes and energizes our action in obedience to visions of truth and righteousness. Here the man of faith does not *wait* for demonstration, he *becomes* the demonstration. Having committed himself to an ideal, or to a cause, he "gives substance to the thing hoped for."

Faith, too, is the motive power underlying religion. Here, again, there is an assumption which precedes knowledge. Religion assumes that holiness and love, imperfectly shown forth in human lives, drawing men with mighty power, have their source and ground in the great life that quickens the whole universe. With or without clear intellectual conceptions of the method of its revealing, faith utters its conviction of the supreme moral and spiritual value of these forces. It is sure that the supreme opportunity and ultimate value of life for any human soul are to be found in consecrated committal to these highest purposes that have dawned on human vision. Whether conceived as first cause or as final goal, these visions come with commanding power. When men commit themselves and follow the vision, lives are recreated, enlarged, transformed. This, you see, is very different from knowledge, in the ordinary sense of that term. It is not contradictory to knowledge, but goes far beyond knowledge. We are interested in the assumption primarily, not as a matter of fact, but as a source of power. Experience provides the demonstration of the truth of the proposition. It gives substance to the great thing loved and hoped for.

In each field faith holds its own in the presence of considerable contradictory evidence of the senses, changing the form of its specific statements, yet growing more certain of its fundamental assumptions.

Our age must have not less, but more faith than the ages which have gone before. It must be more rational, but if life is not to fail in all that is most worth while it must still be faith. For faith is not merely to believe certain propositions. It is rather to make certain values supreme and to commit one's self utterly to the course of action which these values demand.

Our age has a greater faith in the reasonableness of the universe than any the world has previously seen. There are not wanting signs of moral earnestness which betoken the dawning of a higher ethical and social faith. Men no longer acquiesce without compunctions of conscience in the practices which gave no offense a generation or less ago. New ideals are arising in the realm of indus-

trial relations. A recent address by one of our laymen regarding better industrial relations stated the cause thus: "Any attempt at betterment must include a devotion to social commands and passion for rationality; and an unshakable conviction that the human will and the human intelligence are adequate to the solving of human problems, that they are here to exorcise the ghosts of laissez-faire, to conquer the unintelligent forces of impersonal nature, to advance on the lords of chaos and dark; in a word, to co-operate with God in the building of a cosmos, to make of the earth a paradise where men and women may live fair, free and well-conditioned lives."

In the field of international relations at the present time, what can keep us from despair but faith? Certainly we cannot walk by sight. By faith here we clearly cannot mean passive resignation, but rather the energizing faith that believes in the capacity of human intelligence and human will to deal with human problems and so sets to work diligently on the world-old task of learning to live together in good will and co-operation. Without such faith neither individuals nor nations will attempt the sublime task.

Faith is first vision, discrimination of value; then energizing committal. We follow the vision. As we follow we are transformed and help to transform the objective concrete world life. It still is true in this scientific, skeptical age that we are "saved by faith." Of course, faith is by no means the *end* of the whole matter, but it is clearly the *beginning* of the whole matter; and unless one begins, there is no question of accomplishment. Let us not make the great refusal. Let us be obedient to the heavenly vision that rises in our own souls as a personal ideal, and in our time and land as a social and world ideal.

WHAT IS UNITARIANISM?

By Julian R. Pennington.

I SHALL never forget the night spent on Mount Cragy. There is no view more sublime in this part of the world than to watch from this dome, at sunset, the dying day, and to behold the last rays of light as they play hide and seek in the Swannanoa Valley.

When the sun goes down and leaves the rays in the heavens, they gild the mountain tops for miles away; the shadows sink into a dark green in the valley below, as the curtain of night is drawn across the panorama of Nature's theatre. It is then that the Swannanoa River, famed for its beauty, resembles a silver cord, as it wends its way over the rocks of ages and the cliffs of time.

In a few moments I stood and faced a vast darkness. The panorama went with the sinking of the sun. It was at that moment that I recalled the greatest text in the Bible—"Let there be light."

Light is as necessary to the soul as it was for the panorama. That is what Unitarianism is doing—giving light. Instead of erecting altars to ghosts of dark ages and "tollgates upon the highways of thought," our purpose is to open the window that man may look out—and up—and banishing from his mind the doctrine of "Total Depravity," breathe in the fact that he is, indeed, a part of this great, beautiful *kosmos,* which is the theology that makes us whole.

Yet there are those who say that to open this window is destructive.

What is Unitarianism?

At my left stands a venerable old house. In this house there is a plant that is putting forth an effort to grow. The sentiment of the building is splendid, but the world has passed on, and some of the doctrines for which it stands are outgrown.

All the sun that this plant can get comes through the window that is barred almost completely up. All the water that comes to it finds its way through the tight fitting roof. The venerable building is orthodoxy—the roof is superstition—the bars at the window are doctrines in the creed of yesterday.

This plant is struggling, not for license but for freedom—freedom to grow—freedom to express itself according to the laws of growth.

In order to give this plant water, there must be an opening made in the roof—the roof of superstition; to give it sunlight the bars must come down, not pulled down, but unscrewed by the hand of love.

One of the bars that is keeping the light out is "Total Depravity." In this age of war and slaughter, what the world needs is the doctrine of "Human Worth."

Another bar is "The Trinity," and another "The Atonement." When the bars are removed, the plant begins to grow and as the end of the plant growth is the flower, the end of human growth is character.

A religion that has religious freedom, to insure religious sincerity, for its aim is not destructive, but on the other hand is well prepared to teach man how he "might have life and that he might have it more abundantly."

Charlestown, W. Va.

BOOKER T. WASHINGTON—AN APPRECIATION.

WITH the passing from earth of Booker T. Washington, a great soul went out. His going is more than a loss to the negro race. It is a loss to the country—to humanity.

Born a slave, living through forty years of life an educator, defender and an evangelist of a mistakenly despised race, he died, an undoubtedly great leader of men. A leader whom posterity will remember as one of the greatest personalities of all time.

He embodied in an unusual degree all the essential elements of human greatness, but his helpfulness, and magnanimity, open-mindedness, simplicity, self-forgetfulness and charity place him high in the ranks of God-given human beings.

Cruelly discriminated against as he must have been, at times, even in the last part of his honorable life, it is doubtful if he ever gave such discrimination a second thought. He was too big for such pettiness. That he appreciated and remembered the opposite kind of treatment is shown by his telling, often, the story of Edward Everett Hale's friendly assistance on the day when he first came, unknown and unheralded, to this city. Dear old Dr. Hale overtook him carrying two heavy suit cases and, possessing himself of one of them, walked along with Mr. Washington until their ways diverged.

The writer recalls an account given by a woman now in the seventies, of the impression he made upon an admittedly cultured and conservative audience, when, early in his career, he addressed one of the Unitarian biennial conferences at Saratoga. Dark skinned, practically unknown, unpolished (as compared with the Booker Washington of later years), he captured and held that splendid assemblage—winning by sheer force of his earnestness, sincerity and power, first, the good will—and, finally, the admiration and co-operation of his hearers.

The memory of his wonderful address and personal triumph at the Atlanta Exposition, in the heart of a hostile section; his unexpectedly fine Tremont Temple address; his brilliant oratorical effort at Harvard on the occasion of the conferring upon him of an honorary degree—these and the countless honors heaped upon him in this country and abroad, it is a pleasure to bring back; but the real estimate of the man—his place as an educator, his recognition as one of the prophets of the age—that must come later when the years shall have furnished the perspective necessary for a true judgment of such a towering personality.

Too much cannot be said in appreciation of one who could declare, "No man shall degrade me by making me hate him." This, Mr. Washington said and, always, he lived up to the letter and spirit of his words—words that will be treasured as long as the memory of Booker Washington shall endure.

BLANCHE WATSON.

FELLOWSHIP NOTICES.

The New England Fellowship Committee has received from John Nical Mark, minister elect at East Lexington, Mass., an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Sec., 169 Prichard St., Fitchburg, Mass.

The New England Fellowship Committee has received from Peter Gannon, formerly of the Roman Catholic Church in England, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Sec., 169 Prichard St., Fitchburg, Mass.

Rev. William Irvine, having satisfied the Committee on Fellowship is hereby commended to our ministers and churches. Certificate granted December 6, 1915. Ernest C. Smith, Frank S. C. Wicks, Frank A. Gilmore, Committee for Western States.

The Middle States Committee has received from Rev. Martin Leiseder of the German Evangelical Protestant Church an application

for the certificate of commendation issued by this committee. Leon A. Harvey, James A. Fairley, W. R. Hunt.

A certificate of commendation for six months' probation was granted on December 7, 1915, to George Stephen Getchev (Methodist), 15 Conway St., Roslindale, Mass. Charles T. Billings, Robert F. Leavens, Julian C. Jaynes.

The New England Fellowship Committee has received from George Archibald Mark, of the Universalist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Sec., 169 Prichard St., Fitchburg, Mass.

UNITARIANS MOBILIZING AGAINST ALCOHOL.

Mr. Sunderland declared the pamphlets of the American Unitarian Association out of date. The Unitarian Temperance Society plead guilty and refurbished its wares. It now offers the following new pamphlets, the whole making a consecutive story of the modern anti-alcohol movement:

All the Facts Against Alcohol, Irving Fisher.

The People versus Alcohol—telling what everybody who is anybody thinks about alcohol today.

Is Moderate Drinking Justified? This little leaflet shows by means of life insurance records, that the moderate drinker shortens his life on an average from ten to thirteen years by his occasional high ball, cocktail or glass of beer.

Is Beer the Cure for the Drink Evil? It is important to get these facts about, for a strong move is being made to put in place of prohibition, reformed saloons where mother and father and child go and drink beer and wine. It is a good sounding scheme on paper but a study of the people who have tried it, the Germans, shows that it does not work.

Prohibition: Does It Help? is excellent for those who want to hear from the prohibition states themselves and *My Conversion to National Prohibition,* by Edgar Wiers, is at once strong and readable.

National Prohibition, the Job Maker, is invaluable. Prof. Irving Fisher, the writer, proves that ninety-nine per cent of labor would benefit by national prohibition.

Booze and Baseball (for boys), by Hugh Fullerton, shows how the total abstainers won out.

Lastly, *Mobilizing Against Alcohol. What You Can Do,* confesses that the age of pamphlets is somewhat passing and shows how the matter in the pamphlets has been put into the form of posters and charts for outdoor use. The committee offers free to anyone who will place them on poles and trees outdoors, linen posters.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The December meeting of the New York League of Unitarian Women was held in the Second Unitarian Church, Brooklyn, on December 3rd, with the President, Mrs. Lawson, in the chair. The meeting was particularly interesting, first because the collection was to be taken for the new church which is to be built in White Plains, N. Y., and the most urgent need was presented by the M. S. C. Secretary, Mr. Fairley, with a result of the collection amounting to over $50.

The second item of interest was the meeting being in the form of a conference, with the six Vice-Presidents, representing their committee, and answering the question, "What use could your committee make of Ideal Headquarters?" Answered by Mrs. J. H. Ambrose, for Headquarters Committee; Mrs. Chas. A. Nelson, for Religious News Committee; Mrs. Emile Glogau, for Philanthropic Committee; Mrs. H. Arronsmith, for Program Committee; Mrs. N. J. Philbrick, for Membership Committee; Mrs. Wm. L. Sullivan, for Fellowship Committee.

The committees showed plainly what use might be made of Ideal Headquarters, which we hope to have sometime in the future.

BERTHA M. ROBERTS.

The New York League of Unitarian Women will hold the third meeting of the season 1915-1916 on Friday, January 7th, at the Lenox Avenue Church at 11 o'clock. Speaker of the day, Miss Jessie B. Rittenhouse. Subject, "The New Note in Modern Poetry."

THE PHILADELPHIA LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

At the December meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women, the following resolution was unanimously passed:

Whereas, In grateful recognition of her twenty-five years of valued service as Corresponding Secretary of the Alliance, be it

Resolved, That the Philadelphia League of Unitarian and Other Liberal Christian Women, assembled in Germantown, December 2, 1915, extend to Mrs. Mary B. Davis its hearty congratulations on the notable achievements which signalize this anniversary occasion, and be it further

Resolved, That this organization, of which she is an honored member, place on record its profound appreciation of the consecrated zeal, untiring devotion, and fervent loyalty which have made her long period of usefulness so conspicuous; one whose lofty enthusiasm for Unitarian ideals will ever warm our hearts and enrich our lives, and whose name and example will kindle faith and renew courage in succeeding generations.

MABEL M. RORER,
Corresponding Secretary.

WESTERN CONFERENCE NEWS

Ohio.

After thirty-three years of service in Cincinnati, Dr. George A. Thayer has retired from the active pastorate, but at the urgent request of the church will continue as pastor emeritus. Since last June the Board of Trustees and Dr. Thayer have been looking diligently for a successor to take up the duties of the active pastorate. A call has been extended to Rev. Alson H. Robinson of Newton Center, Mass., and he has accepted the call. He will take up his duties in Cincinnati on January 16th. Dr. Thayer served thirteen years as pastor of the Hawes Unitarian Congregational Church in Boston. On October 1, 1882, he came to Cincinnati, where he has served continuously since that date. During all these years he has had a growing influence not only in his church, but also in the city and in the state, bringing to the problems of the city and the commonwealth a trained mind and high moral purpose and unusual insight.

From Dayton comes the somewhat startling news that the pastor, Rev. Troward H. Marshall, Ph. D., has received and accepted a unanimous call to the church at Rochester, N. Y., and that he will enter on his duties early in January. Dr. Marshall came to Dayton very soon after the inauguration of our movement there and for five years has labored with untiring industry. The church and the community have together been through a serious crisis during this time. Under his leadership an unusually significant experiment in religious education has been carried on, the membership of the church has largely increased and the church is now housed in a beautiful and adequate building. In all these achievements Mrs. Marshall has had a generous share. The good wishes of the Dayton congregation go with them to their new field of work.

A fine spirit of good-fellowship and co-operation animates the life of the church in Toledo. Loyalty to the church is increasing among the members and friends. This is making possible a number of activities which have as their object growth in attendance and membership. The congregation, which contains an unusually large proportion of men and of those who have come into our fellowship from orthodox churches, is keenly interested in modern thought and movements and their religious interpretation. Among recent topics for sermon treatment may be noted, "The Natural Religion of an Educated Modern Man," "The Supremacy of Reason in the Best Human Life," "Brotherhood," "Why I Am a Unitarian," "Religious Liberalism, the Logical Result of Evolution," and "The Message of Rabindranath Tagore."

The Sunday school is thoroughly graded, not only in the study of ethics and religion, but in practical social service. The Outlook Club of men holds monthly meetings through the winter, dealing with questions of civic and social value. The last meeting in November was favored with a splendid address by Mr. H. C. Huffstetter, of the Indianapolis Unitarian Church, who is a fine exhibit of the manly type of laymen who strengthen and adorn our liberal churches. The semiannual dinner of the church was held in November with a large attendance, despite a stormy night. Alexander L. Smith, President of the Board of Trustees, acted as toastmaster. The new plan by which all the adult members of the church are appointed upon various committees for church efficiency was announced and explained. These committees—on Publicity, Hospitality, Sunday School, Social Service, and Entertainments—are beginning their labors and much good is expected to result in the work of the church.

For hospitality purposes the city is divided into districts by the Woman's Alliance and the Chairmen of the respective districts are giving teas for the friends in their territory. This gives an opportunity for the introduction of the new people in our congregation. Recently, Sunday afternoon meetings, of a very informal character, have been inaugurated. While there is a literary and musical program, always with a serious interest, the occasion furnishes another opportunity for hospitality. The members of the Alliance serve tea at these meetings.

The Alliance has arranged an excellent program for the year. Once a month there is an all-day meeting and lunch. In the afternoon a program of business and study is carried out, addresses being given at all these meetings. Every Friday morning the Alliance meets to sew for city charities. The Junior Alliance meets every two weeks and is active in social service, besides holding its literary and social meetings.

The church is trying intelligently to get its message before the public. It has recently adopted a conspicuous bulletin in front of the church upon which, each week, some brief word of liberal religious faith or uplift is set forth, alternating with the announcements of the sermon topics. Through all its organizations the church is seeking to increase its contribution to social service, to demonstrate that a Unitarian church is a great asset in the welfare of the community life.

At Cleveland the annual fair held by the Woman's Alliance was a great success as usual. The financial returns were over two thousand dollars and the returns in "togetherness" will be incalculable.

Dr. J. Estlin Carpenter has been lecturing in the Western Reserve University and, on December 12th, our congregation had the great pleasure of hearing him preach the morning sermon. He has been entertained at our Men's Club and it has been a very pleasant experience to come so closely in touch with this distinguished representative of our sister churches in England.

The Board of Trustees has published Mr. Simons' series of sermons on "Working Faiths." These sermons tell of the value and strength of faith, now in one's self or task, now in the good will of the universe or in the final happy outcome of things. The monthly calendar of eight pages not only covers the activities of the local church and affords an

opportunity for a brief pastoral letter, but is also a complete directory of general denominational activities.

MICHIGAN.

At Ann Arbor the ladies carried through a successful fair. Through the efforts of a new committee, the social life of the church has been increased and a new piano purchased. The students' attendance is increasing. A Finance Committee, of which the Treasurer of the University is Chairman, is taking steps to increase the annual subscriptions to the church.

The sermon subjects for December were as follows: "The Devil" (he introduces some ginger into theology; but is he satisfactory as a serious explanation of evil?); "Hell" (there seems to be more heat than light in the doctrine of hell; punishment for revenge rather than for reform); "The Good Side of Evil" ("To evolve the moral qualities of man—how else? The moral sense grows but by exercise."—Browning); a Christmas sermon.

The Young People's Religious Union had the following program: "The Religious Life of a Hindu," "My Experience in Social Service Work with Immigrants," "Seattle and the West."

All Souls Church, Grand Rapids, is contributing a not unimportant chapter to the fascinating romance of world progress towards Universal Religion. It frankly and militantly has taken its stand in the community for the most positive faith in the world, the faith of all persons of universal outlook and universal sympathies. Thoughtful people of every religious complexion have been saying that "one day there will be a universal religion," but that "the world is not ripe for it." We declare that the time is always ripe for men and women to be themselves. We not only draw inspiration from all available sources but we refuse to label the result "Christianity." We see no more reason why the Jew upon attaining a universal consciousness should term himself a Christian than why the man of Christian traditions when he reaches world citizenship should mark himself with Judaism. We have allowed provincial names and forms to be swallowed up and to disappear in the flood of universal aspirations which have come upon us.

How are the members and the city receiving these principles? Last year one progressive citizen gave two hundred and fifty dollars to be used by Mr. Freeman for advertising. This year the church is appropriating four hundred dollars for publicity. The subscribers increased last year fifty per cent. More persons contributed to the support of the church than at any time during the past fifteen years. The mailing list grew one hundred and fifty per cent. The congregations increased one hundred per cent. This year one of the members gave an automobile for Mr. Freeman's use.

At the present time we are engaged in a campaign of publicity. It had its beginnings in this fashion. The early part of the year Mr. Freeman was invited by the Liberal Jewish Temple to attend a dinner and address the congregation upon the subject of Universal Religion. The interest was so keen that a group of the members asked him to meet with them weekly to discuss the principles of a universal faith. When it became apparent that the implications of such a religion involved the giving up of Jewish separateness the members of the group came to the conviction that the more intelligent members of the liberal evangelical churches were in a like case with themselves. All were clinging to names or rites which hampered their real religious life. They felt that the teaching should be proclaimed to all.

Members of the Temple, together with members of All Souls, formed a joint committee and arranged for a series of meetings in the ballroom of the chief hotel of the city. Those meetings are now in progress. The audiences have filled the room and have been composed of the most thoughtful persons in the city. There has been a growing intensity of interest, which is hard to describe. There will be more to report later.

All Souls Church asks if the Unitarian churches are able and ready to champion and to lead the great world movement of Universal Religion.

ILLINOIS.

On November 28th, Rev. C. W. Reese preached his last sermon as pastor of the Alton church to an audience which filled the auditorium. His subject was "Moral Efficiency," which he said sprang from a blending of puremindedness and constructive energy. He closed with a plea for the members of the church not to let the change in leaders interfere with the work of building in which the church was engaged. A new member signed the membership book at this service and another at a reception held later, making a total of fifty who had put their names upon the book during the two years of Mr. Reese's ministry. The church hopes to find a new leader without great delay.

During the past year there has been considerable activity among the members of the society at Geneseo. Different improvements have been made at the church and parsonage. A splendid motor for the organ has been installed as a gift from Rev. and Mrs. M. J. Miller, who are ever thoughtfully devoted to our cause here and elsewhere. The Alliance has successfully engineered the work of making an artistic new entrance to the church basement, which is both ornamental and very useful. Money for the undertaking was raised at the annual fair; also a steady source of revenue for this and many other needs is ever found in the making of quilts, which are distributed from coast to coast. A much advertised evangelistic campaign, for which a tabernacle is to be erected, is stirring the community. A leading orthodox church has already voted to withdraw its support, as the memory of the last similar effort of some years previous has convinced the majority of that congregation of the evil after-effects of such revivals. The minister is making a special effort at this time to spread our rational interpretation of religion, and the society is

looking forward with pleasure to the visit of Rev. and Mrs. Theo. D. Bacon of Salem, on their return from Colorado Springs.

At Shelbyville, Mr. Reese conducted a final service before his departure from Alton. The church has adopted a new constitution and elected a new Board of Directors. With the help of the American Unitarian Association, a new roof has been put upon the church building and other necessary repairs have been made. Despite the departure of Mr. Reese, the church plans to maintain services so far as possible. Notwithstanding his advancing years, Rev. Jasper L. Douthit still participates on many public occasions. He recently gave the eulogy in connection with the annual memorial services of the local lodge of Elks.

In Chicago, Unity Church and the Third Church held successful fairs. At the First Church a successful social meeting was held instead of the usual fair, with a program of readings. The Study Class at the First Church is studying Nietsche's "Zarathustra." The alternate meetings of the class are held in connection with the Woman's Alliance and are devoted to literary subjects. Mr. Pulsford gave a lecture on Matthew Arnold at the December meeting.

At the Third Church the pastor, Dr. Rowena Morse Mann, took up the pulpit work on December 19th after a two months' absence from her pulpit owing to a serious illness. The regular activities of the church were maintained during this period, Dr. Newton Mann supplying the pulpit.

MINNESOTA.

At Minneapolis Rev. Wilson M. Backus has resigned from the pastorate of the First Unitarian Society to take effect January 1, 1916. Mr. Backus has been seven years at Minneapolis, and during his pastorate the church has had a quiet but significant growth in numbers and in effectiveness. A few years ago the church building was seriously injured by fire and removal to another location was discussed. It was finally decided to remain at the present strategic location on the dividing line between the business and residence districts. Considerable money was raised and the edifice restored. The church seemed even stronger because of this severe test. About two years ago Mr. Backus signified a desire to lay down the work, but the congregation insisted on his retaining the pastorate and suggested certain ways in which the work might be lightened if he would accede to their request. His departure is greatly regretted and the hearty good wishes and appreciation of the congregation will follow him.

IOWA.

The Union Church at Griswold, while not affiliated with our body, is at least friendly and is presided over at present by a Unitarian minister. On the first Sunday in December, this church celebrated the fifth anniversary of its dedication. At the close eight new members were added to the roll, making twenty-three since the new church year began, October 1st. Congregations and Sunday school have increased by about thirty per cent. The Sunday school is using the one topic, three grade lessons published by the American Unitarian Association. The church has also adopted the new hymn and tune book. A series of Sunday evening addresses on the general subject of "The Bible from a Liberal Point of View" has attracted large audiences which proved sympathetic and interested. The Ladies' Union held its annual bazaar and supper on December 4th, netting about $230. This church maintains a benevolent fund administered by a committee. From this fund all outside benevolences are paid and contributions are made to it regularly by many members of the congregation. It is largely administered as a loan fund without interest.

At Unity Church, Sioux City, where Rev. R. D. Van Tassel is in the fourth year of a successful pastorate, good attendance and live interest characterize the early winter activities. More significant than numbers, however, is the make-up of our congregation. Acquaintance with our people discloses a wide difference in wealth, education and social position. This, to the thinking mind, is a mark of strength. It means the elimination of secondary motives in church affiliations. Only sincere and deep convictions in one common faith bring together people from varied walks in life.

Our Forum discussions in applied religion are often led by outsiders. We aim to get a specialist in each particular line. The temperance talk was given by a physician; "Business Ethics," by a wholesale man; "Safety First," by a train dispatcher; "Legal Injustice," by a lawyer, and "Paternalism in Government," by our Congressman. Two bazaars have claimed the attention of our Circle and Guild.

NEBRASKA.

The pastor of the Lincoln Church, Rev. Arthur L. Weatherly, is also President of the Nebraska Peace Society and as such was invited to join the party of Henry Ford. The church granted Mr. Weatherly a leave of absence and he is now in Europe with the Ford Peace Party.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters at 2 o'clock on Monday afternoon, December 27th. Present: Messrs. Day, Foote, Greenman, Harrison, Hawley, Hosmer, Smith and Williams. The records of the last meeting were read and approved. An invitation from the two St. Louis churches to hold the annual meeting of the Conference in that city was read and by a formal vote accepted with thanks. It was voted that the Program Committee for the annual meeting should consist of Rev. John W. Day, Rev. George R. Dodson and Rev. Ernest C. Smith. It was voted that the date of the annual meeting be Tuesday and Wednesday, May 16th and 17th.

The Secretary made a statement of various changes through a period of years which had turned a slight profit in our Chicago agency for Sunday school publications into a heavy deficit and of certain informal suggestions from the Boston Headquarters regarding a definite method of finan-

cial co-operation. On motion of Mr. Day the following statement was unanimously adopted as the sense of the Board: "The Directors of the Western Unitarian Conference have received the informal suggestion from Mr. Howe referring to departmental headquarters and will gladly receive and consider any proposition tending toward better co-ordination of our common interests, and the Secretary is hereby authorized to correspond with Mr. Howe to this end."

The letter which had been sent to all members of the Board by Mr. Day was then read and its recommendations discussed. On motion of Mr. Greenman it was voted that stated meetings of the Board should be held on the first Mondays of October, February and May. On motion of Mr. Day it was voted that special meetings should be called only upon request of the President or Secretary and two other members of the Board and that at least two weeks' notice of such special meetings must be given to the out-of-town Directors.

On motion of Mr. Greenman it was voted that removal from the territory of the Conference should constitute resignation from the Board of Directors without formal action on the part of the person so removing.

On motion of Mr. Day it was voted that the Secretary draw up and present to the Board at its next meeting suggestions for subcommittees to which various matters now brought to the attention of the whole Board may be submitted. Meeting adjourned at 4 p. m.

E. C. SMITH,
Secretary.

A. U. A. NOMINATIONS.

The Nominating Committee of the American Unitarian Association met on December 21st and organized with the Hon. Sanford Bates of Boston as Chairman and Rev. Charles A. Wing of Concord, N. H., as Secretary.

The vote under which this committee was appointed is hereto appended.

"Voted: That the President shall appoint immediately after the annual meeting a committee of five members of the Association, no one of whom shall be an officer or Director, to serve as a Nominating Committee. The names of this committee shall be printed in the annual report and in the Year Book. It shall receive suggestions of names of possible candidates up to the first of February preceding the annual meeting, and shall publish a list of its nominations in all the denomination's papers before the first of March. Other candidates, besides those selected by the Nominating Committee, duly nominated by fifty adult Unitarians, of whom not more than five shall be members of one church, society, or parish, shall be added to the official ballot, properly designated as nominated on nomination papers; provided, however, such nominations are duly submitted to the Nominating Committee before the first of April preceding the annual meeting. The Nominating Committee shall prepare an official printed ballot for use at the annual meeting, publishing copies of it in all the denominational papers before the first of May preceding the annual meeting. The first committee shall be selected from the members of the present Nominating Committee whose terms expire in 1916, and from the proposed members on the ballot submitted to this meeting."

It was voted to proceed in accordance with this vote and along much the same lines as previous committees have proceeded.

The Nominating Committee, therefore, desires to announce that it is prepared to receive suggestions of available candidates for nomination to the following offices, viz.: President; a Vice-President from each of the following districts, Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast and Dominion of Canada; Secretary; Assistant Secretary; Treasurer; and six other Directors, four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast.

All suggestions and correspondence should be addressed to the Chairman or Secretary and be in the hands of the committee not later than February 1st.

WEEK-DAY SERVICES.

Week-day services in King's Chapel, Boston, were begun for the fourth season this autumn and are starting out more successfully than ever before in point of interest and attendance. The history and development of these services has been interesting. A noonday service every Wednesday was begun under the auspices of the Boston Association of Ministers, a considerable number of years ago. These services were finally taken over by the Chapel, then in January, 1913, were extended to include every day of the week. The average attendance at the daily services was from the first greater than when a service was held only once a week, and it increased each year until last year the average was almost eighty daily. This year the average in November, when the attendance is always smallest, was fifty-four, as against forty-five in 1914, and thirty-eight in 1913. Another marked increase has been in the proportion of men. During the last two seasons ministers of various denominations have been asked to help in the conduct of the services, and with great eagerness have done their share. Last winter an interdenominational committee, consisting of Rev. Austen K. DeBlois, D.D., First Baptist Church, Boston; Rev. Raymond Calkins, Shepard Memorial Church, Cambridge; Rev. Samuel M. Crothers, D.D., First Parish, Cambridge; Rev. Albert E. Dunning, D.D., formerly Editor of the *Congregationalist,* Brookline,; Rev. Paul Revere Frothingham, Arlington St. Church, Boston; Rev. O. P. Gifford, First Baptist Church, Brookline; Rev. Lee S. McCollester, D.D., Dean of Crane Theological School, Tufts College, was appointed to make the services better known to their people and to co-operate with the ministers of the Chapel in their management. There is probably no other city in the country where various denominations unite daily in a service of worship.

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.

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SUCH selection must inevitably work toward the downfall of that nation which engages in long or frequent wars, while peace—unarmed peace, without the evils attendant upon the conscription camp—leads ever upward to national health, strength and prosperity.

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